

shines "brightly, like the sun of this dawn.
 If ay the
 excellent *Sowa*, "being sprinkled upon
 the place of
 sacrifice with a ladle, (exhilarate us), by
 whom₃
 presenting the oblations we had
 prepared, it was
 imbibed. ".

7. When the brighfcedged hatchet¹ is
 ready for
 its work, the directing priest is- able to
 hare the
 victim bound in the sacrifice. When,
 INDEJL, you
 shine upon the days that are
 appropriated to sacred
 rites,⁰ then (success attends) upoo
 the man who
 goes, with his cart, (for fuel), the driver
 (of cattle),
 or the active (s?Leplierd).^d
 8. Send hither thy horses, the quaffers
 of the ex~

^a *Vanadhiti*) the instrument that is to be applied
 to the forest,
 to cut down the trees.

^b *Pari rodjiand goli*. The phrase is rather
 elliptical; 'and there-
 is-no verb. The Scholiast interprets it, *paso*
rQlkanlya *yupe*
niyQJand'ija ^ *\$/ari samarthu &havati*>—the priest, the
adhwaryu, is
 competent for the attachment of the animal to the
 state. Or the
 whole passage may be differently rendered;
mngdMti being in-
 terpreted ^c a collection of water * (*vana*| that is, a
 body of clouds
 (*megJutmdld*): when this is ready for its office of
 raining, then
Indra, "being in th\$ firmament, is able to remove
 any impediment
 to'the shower;—goh being, also, rendered * water/
 or * rain.'

^c *Indra* being the same with the Soil

^d The phraseology is, here, very elliptical and-
obscure₅ the whole
"being merely *ttnarvise paswisjie turdya* being₅-
literally, " to the
carman, to the cattle-driver, to the q_nickj^{*s} without
"any verb.
The Scholiast, therefore, supplies the connexion,
Mrivuiifams&kyft, •
" his wish may succeed,*' and amplifies, .or
translates, ***eiumse***,
• 'carman,' as " he who goes to fetch fad. from the
WCH[^] # in Ms